

C. A. K. A
SERMON

PREACHED ON THE 9
XXX Day of January 170²/₃

A T
EDINBURGH,

By One of the Suffering Clergy in the Kingdom of Scotland.

Prov. XXIV. 21. *My son, fear thou the Lord and the King.*

Tertull. Apologet. C. XXX. *Precantes sumus semper pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, quacunq[ue] hominis & Caesaris vota sunt, &c.*

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T O T H E

Charitable Reader.

THE following plain and homely Sermon was preach'd at the desire of several Persons of Honour and Worth; and designed only for an Audience, that I had ground to think would take every thing by the Right Handle, and not for publick View.

HOWEVER, it seemeth that some ill-meaning Persons thrust themselves into the Crowd, with a Resolution to pervert and misrepresent, whatsoever might be said, to my Prejudice; which, I understand, they have done to the highest Pitch, and (being prompted, either by the greatest Malice or Stupidity) have Loaded me with the most notorious Calumnies, particularly as if I had disclaimed Faith & Repentance & all Gospel Ordinances, as Fables & Romances & things at least of no such value as Loyalty. And others takeing this for good Coine, barely upon their Authority, have blown it about the Town, in Coffee-houses, and other Promiscuous meetings with no other intention, that I can conjecture, but to stir up the ill conducted Zeal of the Populace, to Sacrifice me to their Revenge, by some Act of Rudeness.

I thank **G O D**, I am not yet so ripe for Bedlam, and I trust that I will never be so far deserted, as to entertain the least disrespectful Thought, so much as for one single minute of my life, of any part or Doctrine of the Holy Gospel which I had the honour to Preach so long, I hope not without Success.

THE only Apology I can make in this Case is the Publication of the discourse it self, which I have done in the same

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undress, that it appeared in at first speaking, and to the best of my Knowledge and Remembrance have changed nothing material that I uttered, choosing rather to expose my Weakness than to be made so black as some have endeavoured to do, to these that were not present to hear it.

I hope that such sensible, and impartial persons, as think it worth the while to read it, will acknowledge I have spoke nothing but the words of Truth and Sobriety. And for any other, I will be as easy under their Obloquie, as the Moon is at the barking of the dogs.

I have perhaps (as some may think,) dwelt longer upon the Doctrine of Loyalty, and the Tragical circumstances of the Murder of the ROYAL MARTYR, than was necessary; But I differ from such, because, that both of these are in Hazard to go very much out of the Minds of the Body of the People, by the great Desuetude of that Anniversary Fast.

WHATEVER I have said, that may seem hard upon any Body, either they that quarrel it are not Guilty, and so may save themselves the Trouble of any disorderly Emotion, or passionate Resentment; or if they are, they ought to acknowledge their Errors, and Reform them.

FOR my own part, I Bless GOD, I freely forgive all my Enemies, Persecutors and Slanderers; for I am in constant use of saying the Lord's Prayer,

A. CANT.

I. S. Pet. II. 13. 14.

*Submit your selves to every ordinance
of man for the L O R D's sake :
whether it be to the King as su-
preme ; or unto Governours, &c.*



LMIGHTY G O D, the great Creator and Lord of all things, was originally and essentially the universal Monarch, to whose Imperial Scepter and Sovereignty, the Cherubim, Seraphim, Angels, Arch-angels, Powers, Dominions, Thrones, and all Celestial Dignities bowed, and to whose supreme Authority & Government, Man (His principal Creature in this Lower World) was made subject; to whom, even in the State of Innocence, he gave a special Precept as a Test of his Obedience, which had a Certification of Ruine and fatal Miscarriage annex to it, in case he came short of the Duty required. And as he appointed him to be his faithfull and Loyall Subject; so he vested Man also with a Magisterial Power over his fellow Creatures in the Earth, and in the Air, and in the Water, to which they all submitted with much Respect, as long as he was obedient to his King and Maker: and had he stood firm still in that State, both he and his Posterity had escaped all the Malheures, Uneasinesses and Disquiets of Body & Mind, to which Mankind is now lyable.

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And

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AND as long as all things continued thus, in their primitive Establishment and Integrity, all GOD's Subjects shared of his Princely Favour, and the Sweetness of his Love, which is better than Life : But no sooner became they Restive to his Authority, and contumacious to his Will, but all manner of Mischief invaded the World, like an irresistible Deluge. The first Promoter and chief Manager of the dismal Revolt was *LUCIFER*, who by his Rebellion, of an Angel of Light, became an Angel of Darkness; of a Citizen in the Heavenly *Jerusalem*, became an Inhabitant of the Regions of Horror; and from that time, continueth still to be the black and cursed General, under whose base unworthy Banners, all Rebels have ever fought against GOD himself, and these whom he hath set over them, as their Superiors. He was no sooner dropt from his Native Purity, but he practised upon our first Parents, by his Hellish Sophistry, so successfully, that he catcht them in his Snare, and procured their Banishment out of the place of these various, curious, charming and incomparable Delights, where they were first settled; and pulled down, and entraild upon them, and theirs, the sad Effects of GOD's Displeasure; and had plung'd them in endless Misery, if the only Begotten Son of GOD had not come in the Fullness of Time, and recovered them from that Hazard, by His Life and Humiliation, His Death and Blessed Resurrection. So that neither the Higher nor Lower Paradise could endure to be a shelter of Rebels.

BUT that all things might not turn into perpetual Confusion, Almighty GOD repaired the Obedience thus violated, by Laws given by special Favour to Mankind: and beside the Submission due to His own Sacred Majesty, he did not only statute and ordain, That in Domestick Societies, Wives should be obedient to their Husbands, Children to their Parents, and Servants to their Masters, in their respective Capacities; But likeways upon the augmentation of *Adam's* Posterity into vast Numbers, he appointed

pointed Rulers of Cities, Governours of Provinces, and Kings and Sovereign Princes of whole Nations, without respect to Stock or Relation, who were afterwards called the *Fathers of their Country*; and were Honoured and Obedyed with a like Regard in kind, but Greater than the Fathers of privat Families had been at the first.

IT's concerning our good & dutiful Behaviour to such, that our Blessed *Apostle* bestoweth the Exhortation of the present Reading, *Submit your selves, &c.* wherein he descends from the General Advices, which he had given before, for advancing the Purity of their Lives in the Sight of GOD and all men, to particular Precepts: And because the *Jews* stood commonly under an ill Report among the *Gentiles*, as being ungovernable, and refractory to Laws, He peremptorily injoyneth Obedience to **KINGS**, and such as are Trusted with the Administration of Subordinat Authority: Whereby we are plainly Taught, That "The King of Kings is the Patron and Voucher of "Royal Government, both Root and Branches; and consequently must conclude, That all that faill in the Duties they owe to it, are highly obnoxious to the Displeasure of Heaven.

THIS is the subject which I intend, GOD willing, to enlarge a little, on this Mournfull Occasion, and shall immediatly apply my self to prosecute, when I have briefly enquired, *First*, Why we are commanded to *Submit to every Ordinance of man*, which would seem at the first View to import, That Government were a meer human Device: Therefore we are to understand, that the *Greek* Vocabule here used by *St. Peter* does not signifie Ordinance or Institution, as it's rendered here, in any other passage of of the S. Scripture, where it's mentioned; but is always taken for a Creature, or something created by GOD; Neither seems there any Necessity for taking it in any other acceptation in this place: Especially since *St. Mark* the Evangelist (who is said to have been *St. Peter's* Disciple) useth it in that Sense, where he mentions

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the *Mission* of the Apostles by our Blessed Lord, in these words, *Go ye into all the world, and preach the Gospel to every Creature, viz. Humane Creature, i. e. to all men; not only to the Jews, but the Gentiles, every where, and without distinction (and so it's used in several other Texts) so that which is here called every humane ordinance or creature ought to be understood with due Application and Restriction to the present matter, That is, of all men that are constitute in Authority, whoever or or whatsoever they be; and so the Sense of this Apostolick Doctrine is, Obey or submit to every man that is your Superiour in Government; whether he be Jew, Gentile, Christian or Infidel, good or bad. For it must be necessarily understood of Men, because of the Distribution immediately following, Whether it be to the King, &c. Or to Governours, &c. and that for the LORD's sake: i. e. Because our Lord Christ hath given Command expressly to this purpose, Give unto Caesar the things that are Caesars.*

N E X T That we may the better know of what King the Blessed Apostle speaketh as *Supreme* (or Supereminent) we are to consider, that this Epistle was dated from *Babylon*, as the words towards the Conclusion of it fairly bear, *The Church that is at Babylon Elected together with you, salute you,* (which some skillfull in the Originall render *the Church collected or gathered together at Babylon*) viz. The City of *Babylon* properly taken, as some say, and not *Rome* allegorically taken, as others: So that by the King which St. Peter mentioneth, may be understood the King of the *Parthians*, to whom he requireth all the Christians of the severall Provinces of that Country to be subject. And likewise, since the Epistle is addressed to all them who were converted to Christ, dwelling in the Provinces of *Pontus, Galatia, Cappadocia, Asia, and Bythynia*; It is plain, that St. Peter's Exhortation is also to be referred to the Roman Emperour: and I shall only add, that at the writing of this Gospel precept, *Domitius Ne-*

the 30 of January.

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was Prince of the Roman Empire, a bloody Persecutor of the Christians, under whose Government St. Peter the Author of the Text, and St. Paul also suffered Martyrdom: from whence it is most obvious, that *Submission* and *Obedience* are due to the *Worst*, even to *Infidel Princes*, as well as to these who are naturally Clement, Pious Meek, and Gentle.

Estim in
loc.

TO return to what I said, "Almighty God the King of Kings and Lord of all the Rulers of the Earth is the great Patron and Abettor of Royal Government, and the Powers that Act in Subordination to it; So that they who behave in opposition to it, or contempt of it, are eminently obnoxious to the chastisements of GOD.

I own my self to be one of these, who have always endeavoured, according to my small capacity, to possess the Consciences of the People with a Religious Aw and Reverence to Government; Zealously to assert the Rights of Princes and to restrain Hot and Fierce Tempers from all attempts of Rebellion, or taking up Arms under any pretence whatsoever, under the greatest and most dreadfull penalties: And tho' I will presume to do nothing by my own proper strength, upon the perill of so great and Noble a Cause, yet I hope, tho' I be weaker than many hundreds of my Brethren, that could do it to better purpose, I may be able to make good the present proposition from several undeniable Testimonies, and Documents authentick beyond Exception.

I will therefore reduce, what I intend on this Subject, to these two following particulars.

First, To confirm and establish this ancient, important, Apostolick truth, viz. "That the Great God is in a most signall and conspicuous manner the owner and Defender of Royal Government: And, next to consider how much the black and Bloody Treason that gave the rise to this sad Solemnity is opposit, and down right contrary to this Sacred Doctrine.

First,

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First; for Establishing of this Truth upon a Firm foundation and setting it in its proper Light, I appeal both to the Sacred Oracles, and signal providences of Heaven.

FOR the former, it's plain from many Testimonies both in the Old and New Testament. "That Kings and Sovereign Princes Reign by the speciall appointment of the divine Power: that Subjects owe them obedience & submission: That God hath vested them with Majesty & illustrious authority: That He protecteth them against the secret Machination, and the open force of their Enemies: That the wrath of the King is as the Roaring of a Lyon and a Messenger of Death: and that he that displeaseth Him sinneth against his own Soul. And altho' the Gospel meddle but sparingly with matters of State, yet it ingageth us to Obedience unto Authority by as obliging Principles, as it doth to Religion it self. St. Paul sayes it must be done *for Conscience sake*, and that *they who resist receive Damnation to themselves*. It is the same Doctrine, which was taught to the World long before in a Type, at that Time, when Rebels first boldly usurped and Monopolized the designation of being *The people of the Lord*, viz. when *Core, Dathan and Abiram* and their Complices, were Swallowed down alive by the opening Earth, and *The Lords of the Congregation* were consum'd by fire commissioned from Heaven, for *Mutiny & bandying* against Lawfull Authority. All Kings, even the meanest of that Crowned order, *Cyrus* the Heathen not excepted, are called *the Lord's Anointed* (not the peoples) by a Peculiarity, and it is not attributed to any other of what Capacity or Character soever: Nay, there is a communication of Names betwixt them and God himself: for as He is often called a King, so Kings are sometimes called Gods; a title never given to any, but these in civil Authority, who represent God, both in their Persons and in their Power.

IF we inquire a little further into the matter, we will find that the best men have been always obedient, and dutiful even to none of the best of Kings. King Saul want-

ed not considerable failings, and disobeyed a special command of Heaven, by the mouth of the Prophet *Samuel*, in sparing the *Amalekites* who were Gods sworn Enemies, together with their flocks and herds, after he had received strict orders for the final excision of them all; and for which he himself was abdicated from the Sovereign dignity, by Him to whom alone Kings are Subjects. Yet good *David* continued still faithful in his capacity, Obedient in time of peace, Valiant in time of war, and Eminent in advancing the glory of his Princes arms; so that altho King *Saul* had several times design'd to Sacrifice him to his Caprices, and the heat of his Humor; Yet he would neither touch Him himself, when he had him at a disadvantage in the Cave, nor permitt *Abishai* to do it, who was ready to committ a Murder on his Sacred Person, as he lay a sleep in the Camp within the Trench: But on the contrary, *God forbid*, said he, *that I should do this thing against my master the Lord's anointed*; and again, *Who can stretch forth his hand against the Lord's anointed and be guiltless?* And Finally when the Sycophant *Amalekite* came to give him the news of the Kings death in the *Battel*, and to ingratiate himself, affirmed that he had dispatched him at his own desire; and at the same time brought his Crown and Bracelet to him, as Presents proper for one, whom Heaven had marked out to be his Successor in the Throne; He gave orders without further Process, to Sacrifice his wretched life to Justice according to the merit of the Crime.

I. Sam:

XXIV. 6.

XXVI. 9.

II. Sam. I.

AND it we turn over to the *New Testament*, we read that when the *Roman* Emperour's Edict was emitted for a general Poll, the Blessed *Virgin-Mother* (whom I hope the nicest Reformers will allow to be singular for Sanctity, and highly in favour with God) Tho' she was a Lady descended of the Blood of the Ancient Kings of *Jewry*, Big with Child, and near the time of being delivered, and had before her a long Journey, from *Nazareth* to *Bethlehem*, where she was to be taxed, and that in a cold Season

S. Luke II.

A Sermon preach'd upon

Season of the year, yet she made no excuse, but further obeyed that Prince's Proclamation, and that tho' he was a Forreigner and Pagan to boot. What need I say more? Our blessed Lord himself, whose Practice (as well as his Precepts) ought to be the rule of our Conduct, taught Men to pay tribute; Owned the delegated power of *Pontius Pilat*, President of the Province at that time, and submitted to his Sentence, which adjudged him to an infamous Death, without any Remonstrance against it, or expression of resentment. From all which Instances It's evident, *First*, that as *Kings* and Sovereign Princes are the servants and *Ministers* of God, so the People are their Servants. The Authors of the Antichristian Doctrine of *Killing Kings* affirm, that they are meer servants of, and administrators deputed by the People, that they wage the Peoples war, and not their own; that they are the Peoples Creatures, as the Earthen Vessel belongs to the Potter, which he can dash in pieces at his pleasure; and therefore they take the liberty to mock, and elude both the doctrine and practice of Christ himself and of his Apostles: and when they think it fit to Kill Kings, they will needs believe, that they only kill the Trustees of the People, and not the Ministers of GOD. And next from what has been alledg'd from the Sacred Scripture of the Obedience that is due, and has been done to Princes that were Strangers, wicked and injurious, we may easily consider what Characters they deserve, who stain'd this Island and this Nation with the infamous murder of a Prudent, Just, Pious, and Hereditary Monarch as upon this day, and what opinion we ought to have of those, who are still conducted by the same mad *Genius* and poyson'd with the same perverse Principles.

I come in the next place to consider the signal Providences of GOD (I might say his Miracles) as well as his Oracles: For by these He Voucheth and Justifieth Government and Royal Authority in a most remarkable manner, as I shall briefly hint in a few following particulars.

First

FIRST of all, By his strange Preservation and Continuance of it in the World, in spite of all the wicked and vigorous Oppositions that have been made against it from time to time. Ill designing men, *the Sons of Belial*, all novellizing Factionists have ever made, and still make it the Great Plot of their Counsels to subvert and undermine it; *The Spirit within us* (naturally) *lusteth to Envy* against the Restraints of Government: And *St. Jude* saith, *some despise Dominions*, not only Governours, but Government it self. And altho' it be the Ordinance of GOD, yet the Sons of Satan that are above other Ordinances, are above this, and against it most of all. GOD hath been pleased to bestow several Guards, to secure the World from the fatal incroachments of Sin, some of which are *inward*, such as the common Principles of Nature, some Vestiges and slender Characters, at least, of that Law which at the first Formation of Man was written upon the Tables of his Heart: Next there are the illapses, the secret Dictats and silent Whispers of the Spirit; And then, the Remonstrances and Checks of an awakned and illuminated Conscience. Others of them are *outward*, such as the Holy Scripture, the Ministry with the Spiritual, and Magistracy with the Civil Sword. Now the Champions of wicked and wilfull Disorder scuffle with all these Guards: They stifle and smother the Light of Nature; They grieve the Spirit of GOD, and seat their own Consciences against all good Impressions; and (as much as lyes in them) they null and extirpat Dominion; But as we say justly, that the Light of Nature and of the Scriptures, and inward Challenges, are all so managed by the special Care of Heaven, that neither all the Devils in Hell, nor all the Men on Earth, have been able to efface or abolish them; so Government, particularly Royal Authority, is sealed to, and ratified by GOD himself, so that all the Children of Disorder have never been able to root it out, either by *their secret Wiles*, or *open Violence*; And tho' the Persons of Governours have been frequently thrown off, as the Fate of the *Royal Martyr* of this Day: and many o-

I.

S. James

IV. 5.

S. Jude, 8.

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ther Instances which might be adduced, prove most sufficiently ; yet Sovereign Power it self was never utterly extinguished ; so that when we reflect upon this preserving Power of Providence, we find just cause to say, That Royal Government is like a *Bush of Thorns*, which galleth the wicked and licentious : It hath been oftentimes set on fire, and long ere now had been consumed, if G O D himself had not dwelt in the *Bush*, and engaged his mighty Power in the defence of it : This He, who is Truth it self, affirmeth by the Royal Psalmist, *The Earth and the Inhabitants of it are dissolved, but I hear up the Pillars of it.*

Psal.
LXXV. 3

II.

ANOTHER special Instance of *Divine Providence* in justifying Royal Dominion, is the great Aw and Reverence to it, that G O D hath generally impress upon the Minds of Mortals. It falleth under frequent Observation, That He hath marvellously set Bounds to the raging Waves of the Sea by a Fence of little Sands : but it's yet much more to be admir'd, that a little gilded Dust, a Prince armed with Authority from GOD, should restrain Mens violent and Headstrong Lusts, which the Royal Prophet compareth to the furious Waters of the Ocean ; and sayth, *Thou stillest the noise of the Sea, the Rage of their Waves, and the Tumult of the People.* It's strange to think, and very much of G O D is in it, That the Presence of a Prince should effectually rebuke, and conjure the *Ataxie* and disjointed Efforts of ungodly Men, which Wise Solomon has long since told us to be so : *A King that sitteth on the Throne of Judgement scattereth away all evil with his eyes.* The divine Power exerted in the Persons of Princes, giveth check to popular insolencies, and permitts not the many headed monstrous beast, the *Mob*, to know its own strength, lest it should kick and throw off the Rider : And notwithstanding the unparalleled Villany which prevailed to the Ruin of Majesty upon this day, as a Scourge from GOD upon this Island, be one memorable Exception from the Rule ; Yet for the most part by far, it holdeth, and will do so still ; and therefore the Man according to GOD's own Heart, acknowledgeth the

Psal.
LXV. 7.

Prov.
XX. 8.

Manageableness of his Subjects to be the immediat Effect of his Power, who establisheth the Thrones of Princes in Righteousness. And therefore he saith, Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight: My Goodness and my Fortrefs, my high Tower and my Deliverer, my Shield, and He in whom I trust, And then addeth, who subdueth the People under me.

Psal.
LXV. 7.

A further Confirmation of GOD's owning and defending Royal Authority, is his bestowing Publick Spirits upon Sovereign Princes, fitted and accommodated to their publick Capacities. It's true, eminent Dignities suit ambitious Minds, and there is nothing that These aspire more to, altho' the means of their obtaining them should be the most execrable Villanies: But Largeness of Spirit is truly a Seal of Authority, and seems to be no less than a miraculous Gift. Men naturally desire to climb up to that, which they call the Top of the Tree of Fortune, not so much, that they may become the more fruitful in good works, as that they may be raised nearer the Sun, and appear with all the pompous and glittering Circumstances of Power: But they, that are promoted to the greatest Elevations by the Divine allowance and approbation, are frequently furnished with such Spirits, as are most proper for their Trust: So it was with *Moses*, whom GOD raised up, in a special manner, to be the Governor of his people, when they made a dangerous defection by the Idolatry of the Golden Calf. And that good Prince had an offer made, That of him should come a mighty Nation, if he would but desist from his importunities with GOD, to pardon that Wickedness of *Israel*; He still continued, according to his pious Generosity, to pray for *this their Sin*; and if not, blot me out I pray thee out of the Book which thou hast written. And when there were seventy Thousand of the People slain by the Plague of Peltillence, for King *David's* Vanity in requiring a Muster Roll of his Subjects, he cryed to the Lord. Let thy hand be against me and my father's house; but for these sheep, what have they done? And the Historian saith, That when *Ca*

III.

Exod.
XX XI.
32.

Exodus
XXXII.
32.

II. Sam.
XXIV. 21.

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For Augustus was advanced to the Roman Empire, he discarded his former little sneaking Arts, and low Stratagems of a privat, narrow Mind; and applyed himself intirely to the Love and Defence of his People, and the Promotion of their Interests. It is but seldom, or never, that GOD owns an Usurper so far, as to give him an Heart to use his Power, Really to the benefit of the People; Or, if at any time he chance to deviat into doing them good, it's only to compound with them, but never from a Principle of Fatherly Affection. The higher that ambitious Spirits rise, like a Flame, the more they are contracted into the narrow point of *Self*, by the constringencie of ambient Fears, Jealousies and Distrusts: But the Ruler that is advanced by the Favour of GOD, is commonly endowed with a Royal and Princely Freedom of Mind.

IV: Once more, GOD shews himself to the World, to be so much concerned in the defence and protection of Royal Authority, that He hath very frequently seconded and honoured his Vice-roys upon Earth, by the signal Judgments, wherewith he hath Stigmatized the Opposers of it: For when men, like blind *Samson*, will needs pull down Kings, which are the Pillars upon which the House of GOD, and humane Society are established, it's Ten Thousand to one but they all perish in the ruines.

AND since generally the greatest Enemies of Kings and Sovereign Princes, lay claim to a speciall knowledg of the Scriptures, I will make bold to deal with them with the weapons, at which they pretend to be most skillfull; and will appeall to the sacred Records for confirming the Truth of this Assertion.

IN the Front of that black-band, *Absalom* the King's own Son appeareth, who was both a Rebel and an Usurper; He came forth against his Father, into the Fields in an Hostile manner, with an Army more than double the number of His, for the *Mob* commonly sway to the wrong side: We all know, the issue of that unnatural and impious attempt was, the GOD of Hosts, to whom it's all one to save with
many

many or with few, took part with Justice, and made *Israel* feel, to their smart, what it was to bear Arms for a Traiterous *Usurper*: the Sword devoured Twentie Thousand of them, the Wood devoured more than the Sword, the Ring-leader of the Insurrection was caught by the Hair of the Head, on the branch of a fatal Oak; The Mule, on which he rode, being wearied of so finfull a burden, resigned him to the Tree of Justice, and there hangs his Highness *Abalom* betwixt Heaven and Earth, as an unfortunat wretch deserted of both. And as if Almighty GOD intended this sort of Punishment for all Traitors, *Abalom*, *Achitophel* and *Judas* died all one kind of death: And if all these, who lift up their Hands against the Lords Anointed, should perish after the same manner, they could never fall by the hands of worse men than themselves.

Again, when this good King was driven from his Imperial Seat, and Metropolitan City of his Kingdom, by the means of his Son, and forc'd to make his Escape with bare Feet and Weeping Eys, at the time, when his head was besnowed with Age, then comes forth *Shimei*, as a flandering Traitor, a Dog that barks against Majesty in Misery; And Him whom GOD had called a man according to his own Heart, this Ruffian calleth a Bloody man, and a man of *Belial*: If King *David*'s hands were stain'd with Blood, to be sure, it was not with that of His Royal Master, whose quarrel, as I said before, he aveng'd upon the confessing *Regicide*: He lamented his untimely end, and bitterly curs'd the place on which he fell, and said, ye mountains of *Gilboa*, let there be no dew, neither let there be Rain upon you, nor fields of offerings: for there the shield of the Mighty was vilely cast away, the Shield of *Saul*, as if he had not been anointed with Oil. It's true that when the Scene was altered, and the King restored, *Shimei* was the first man of the Tribe of *Benjamin*, that came forth to meet him, he confess'd his Naughtiness, and had an Act of Indemnity pass in his favours; But such was the Justice of Providence, that when he broke his confinement in the next succeeding Reign,

II. Sam.
I. 25.

Reign, King *Solomon* made him to account for that Misbehaviour against Law, and likewise put him in mind of the impious and ingenerous Insults, wherewith he had treated the King his Father; and so gave order to send him off the Stage, rolled in his own Blood, as an Example to the Terror of all such malapert Rogues, *in futuram rei memoriam.*

SHIMEI and his Treason, and *Abfalom* with his Rebellion, are no sooner off the Stage, and the King returned to the Palace Royal, but *Sheba* the Son of *Bichri* compears for his Interest; The fire of Spite and Rancour, that had but smoaked in *Shimei*, broke forth in a flame with *Sheba*, and while *Juda* and *Israel* were contending, who should have the greatest share in the favour of the re-established Sovereign, he blows a Trumpet of Rebellion a new, and says, *we have no part in David, nor inheritance in the Son of Jesse.* And, by proclaiming a disingagement from a just Subjection, he designed to decoy the People into the bondage of an Usurper. It's not a wonder, that wicked Conspirators should breath forth into Treason; but it's both strange and Shamefull, that all *Israel* should be ready, upon every mutinous blast, to turn Traitour to the LORD's ANOINTED. But the Multitude is unstable, and Sovereignty subject to disgust: As Bees, that are up in a Swarm, are apt to hive in every Wall or Tree they come to, so *Israel*, being aloft with the late commotion of *Abfalom*, were apt to gratifie the wicked Project of *Sheba*.

IT's unsafe for any State, that the Multitude should know the way to an Insurrection, but the conclusion of the whole is, that a Capitulation was managed by General *Joab* with the wise Matron of the City *Abel*, to which the Traitor had betaken himself, the Contents of which were, that *Sheba's* Head should be cut off, and thrown over the Walls, which accordingly was done, and so he expiated the Guilt of his crime by the effusion of his Blood.

IN a word, if ye read the Histories of *Achitophel*, *Abner*, *Abiathar*, *Athaliah*, *Zimri*, *Adonijah* and several others;
None

None of these persons guilty of Rebellion in Scripture went to their Graves in peace: And the Roman Historian Sueton's taketh notice, that there was hardly one of *Julius Caesar's* Murderers, who was but an Heathen Prince, that survived that Wickedness for the space of three years; but they all died violent deaths: Some by Ship-wrack, some in Battel, some by the hand of Justice, others by their own, and that very Dagger, that they had stained with the Blood of the Emperour. It was a truth known to a Proverb, in King Solomon's days, and ought to be ingraven into the Hearts of all good Men *My Son fear thou the Lord and the King, and meddle not with them that are given to change: for their calamitie ariseth suddenly, and who knoweth the ruine of them both?* Prov. XXIV. 21, 22. Treason is a Crime, for which there was no Sanctuary under the ancient Dispensation: therefore *Joab* under the guilt of that Crime was slain, laying hold on the Horns of the Altar.

HAVING, as briefly as I could, finished the first part of the Undertaking; I come next, according to my Promise, to inquire, *How much the black and bloody Treason, which gave the rise to this mournfull Solemnity, is opposite to the Ancient, Catholick and Apostolick doctrine, that ye have heard so fairly and firmly established.*

IN mentioning that atrocious and matchless Murder, of so great, so good, and so just a King, as fell by the hands of Infamous and Sacrilegious Varlets, as on thisday. One knows not where to begin, how to proceed, or which way to make an end: It was a Crime of that nature, that could not chuse but stun the Heads, and grieve the Hearts, and chill the Blood in the Veins of them that heard it, while the Fact was yet Recent; And it were much for the Honour of this Island, that succeeding Ages should read this part of our History, with the same Incredulity that we hear of speaking Oxen, Rivers running back-ward in their Channels, of sweating Statues, and showers of Blood, mentioned in the Legendary Monuments of Antiquitie: This one thing is most certain, that since the Name
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and Office of a King was known upon the Face of the Earth, the Sun never saw in all the returns of his natural Course, a Villany attended with more Horrour.

SOME perhaps may be ready to say, tho' the Murder of the King was a nefarious and execrable Deed, yet it hath not been a thing so unusual in the World as to leave them all agast that happen to hear of it, since Kings have been often Killed, sometimes by the Sedition of the People, sometimes by the faction of the Peers, and sometime by the mutiny of the Souldiers. But if we take the circumstances of the Murder of *Charles I.* which was perpetrated as on this day, under due consideration, and take notice of those who did commit it, The Person upon whom, the manner after which it was done, it must necessarily be acknowledged, it never had any Precedent, I pray GOD it may never have a parallel; It's true, We have heard and read of several Sanguinary Wretches, that have invaded and taken away the lives of Kings, both in former ages, and in the present; But at the same time, we are to remember, that they were Infidels, *Gentiles, Romans, or Turks* for the most part, not Christians. And tho' it be not a new thing, that Majesty it self has fallen by the hands of Violence, and been Barbarously taken off by these, who had sworn Fidelity and Allegiance; yet I am sure, That for a Christian King, professing the Reform'd Religion, to be Sacrificed to the fury and rage of men pretending to the most refin'd Purity of the Reformation, is still unexempl'd, and I hope will not be imitated to the end of the World. The way and manner, after which it was carried on and consummated, hath nothing less in it of amazing singularity; Kings and Sovereign Princes have sometimes been dispatched by the Sword, or Dagger of a privat Assasin, or by the Treachery of a Suborned Souldier, by a poisoned Cup, or have been Famished, or Strangled in Prison; But no man ever read or heard before, of a Lawfull, Hereditary, Christian, Reformed Monarch, in the actual Possession of his Crown and Kingdoms, conven'd, accus'd, criminally impanelled, condemn'd

demned, and finally smitten and Beheaded with an Ax; and all this by these, who in Duty and Gratitude ow'd Him their outmost Services, to the Hazard of their Lives and Fortunes. If a Prince should happen to be killed either by Military Tumults, Popular Insurrections, or the Factious and wicked Combinations of aspiring Men; This might properly be attributed to the precipitant Fury of over heated Blood, and the want of serious and sober Consideration; and so the unhappy Instruments might chance to fall under Remorse for such a Miscarriage: But for Men to proceed to the most unjustifiable Crimes, by shew of Order and Deliberation, it's always to be presumed, they will be apt to stand upon the Defence of their Villanies, and never become Penitent. This was the Case of the Tragedy of this Day. It was neither the Hatred of the King, nor the Fear of the King, nor the Faults of the King, that moved them to destroy Him: But they were plainly resolv'd to become Kings themselves, and therefore they Bloodily Murdered the Heir of the Inheritance; and instead of one Meek, Gentle and Rightful King, they set up forty Tyrants, who in all their publick Acts were named *The Keepers of the Liberties of the People*, i. e. They kept them so, that the People never shared in them; But it was with no better Right, than a Robber is the keeper of the Purse of the Innocent Traveller, which he has taken by Force; or the Thief is the keeper of his Neighbours Goods, which he hath stolen and lodged in his own House. They had Espoused a dangerous and wicked Principle, in downright opposition to *St. Peter's Doctrine* (in our Text) "That, "Royal Government was a Grievance, & as oft as Kings were "uneasie to the People (and that is, as oft as they are pleased to think so) They might be justled out of their Authority, without Fear of any Punishment to be inflicted upon "the Instruments: and they vexed the Blessed Royal Martyr of this Day, with many Disturbances and Tortures before they came to give the finishing Touch to this Catastrophe. Sometimes they changed his Prison, sometimes his Keepers,

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and at other times sham'd Him with appearance of accommodation; But behold, while matters were in this Posture, and the sweet and easie tempered Prince had yielded all that could be desired, and more than was expected, the Treaty was suddenly broke up, to the great Surprise of all, but the Conspirators themselves. The King is brought out of Prison into the Palace Royal, list'd as a Malefactor before the pretended Court of Justice, condemned without answering, and barbarously cut off; And that in such a manner, as I said, that if we consider the circumstances, the like had never been heard of. He who bore the Character of Sacred Majestie was brought forth upon an Infamous Scaffold, before his own Palace Gate, in the view of his own People, in broad day, as if he had been a Robber, a Cut-throat, a Parricide, a Traitor, a Tyrant, plac'd betwixt two Hangmen, masked forsooth, (such was their Modesty) as if that had been any thing to the purpose, when so many other barefac'd Hangmen stood guarding the fatal Place. These two *Janizaries of Beelzebub* were pitch'd upon to give the fatal Blow, while the Rest stood Sentinels watching that they might not be disturbed in cutting off the King's Head. And to give a full Accent to this Barbarity; where ever any were discovered in the huge croud, that came to behold this Tragical Scene, either to shut their Eyes or turn them away, that they might not be stain'd with so monstrous an Object, If either they were seen to Weep, Sigh, Groan, or use any expression of grief or compassion on murdered Majestie, they were cruelly beaten with Hands and Feet, maul'd with Battons, and signally affronted and outraged by the Abettors of the Mischief, who stood still and look'd upon the whole matter with Tearless Eyes, and no doubt with Tygers Hearts.

NOW giving that, which must never be granted to the end of the World, that the King by his Crimes had merited, such male-treatment, it will be impossible, to shew by virtue of what Right his Subjects could proceed to so infamous a Practice. The just notion of Majesty being to be
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independent upon ALL, and obnoxious to the sentence and Judgement of NONE: and it's most certain that He, who is answerable to no Mortal for his actions, can own no Judge but GOD himself. It has alwayes been acknowledged, in all Ages, by all People and Nations, under the Government of Monarchy, that He is not, nor ought to be reputed a King, that is accountable, or punishable by Men, for the miscarriages of His Administration. It is related by *Josephus* in his *Jewish Antiquities*, That when *Herod* was accused before *Antony*, from whom he had received but a precarious Kingdom, for the Murder committed upon the person of *Aristobulus* the High Priest, (and Brother to *Herod's* Wife *Mariamne*) to which he had Treacherously instigated the Actors at a Banquet, to which he had invited Him, Immediately after the Celebration of the Feast of Tabernacles, that *Antony* having heard the Accusation, replied, that it was not just, that a King should be Deposed from his Dignity, or punished for any fault committed by Him, because they who bestowed the Honour upon him, had also vested him with a Right to the unquestionable Authority, which was annexed to it. And if such a King as *Herod*, who held his Sovereignty of another, was not accountable for his Actions, what must be thought of Such as owe their Empire to none but GOD alone? This was the Doctrine of the first Propagators of the Gospel to the Gentiles: Their great Doctor *St. Paul* taught them that *there is no power but of GOD, and the powers that are, are ordained by GOD* And the Prophet *Daniel* had said long before in *Nebuchadnezer's* days, *It is he that changeth times and removeth Kings and setteth up Kings*. And if they be of GOD's establishment, to whom but Him can they be answerable? It is elegantly said by a great Author *That Magistrates are Judges of Private persons: Princes are Judges of Magistrates: and none but GOD is the Judge of Princes*. And we see in Sacred Scripture, when King *David* confessed and Repented of the slaughter committed on the person of *Uriah* by his Authority, that so he might become sole Possessor

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C. (mibi)
III.

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XL

Dan. II.
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M. Aurel.

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Psal. LI. Jessor of *Bathsheba*, when he asked pardon of GOD for his Offence, he saith, *against Thee, Thee only have I sinned*: because He could neither be Judged nor punished by any other for his Misdemeanour. That King stood guilty of a complicated Crime, Murder and Adultery, yet even for His double Fault, he was not Arraigned before any Senate, or Court of Justice to plead for his Neck; Only Almighty GOD sent a Prophet to him, who told him in a discreet manner, of the Guilt He had contracted upon his Conscience; and withall (according to his Commission) that the Punishment, which he had denounced, was to be inflicted by GOD himself; so that the Actors of the Capital Crime of this day can show no Law nor title, that they had, to invade the Person, and take away the Life of their Sovereign, altho' He had been a Criminal.

BUT, if they must needs Signalize themselves by nothing less, than Killing of the King, why were they not as Civil and discreet as *Turks*? Why did they not chuse to Stab him, or Strangle him, or Poyson him privatly, within the walls of his Court? Since it would have been both less ignominious to Him, and less invidious to themselves: But the good pious men could not do that for a World, for staining of their Pure Hands, and straining of their tender Consciences; But since it was their modest Opinion, that the King should be Murdered for the publick Good, they thought it was better to deal with Him by Justice, than by Violence; as if any Force were more Violent and unrighteous, than that which is coloured with Pretence of Law.

IF a Company of *Robbers* should decline to Kill a poor Traveller with the Sword, when they had got him craftily into their Hands, and should rather chuse to Judge him by Law, by some of their Complices delegated to that Purpose, and object to him for Crimes, either that he was Covetous, or that he had not brought Money enough along with him from his House, or that he had used Endeavours to escape their hands, or that he had not Faithfully discovered these concealed places of his Garments, where he had secured his

his Gold; there is no man that would think such a Judgment, any thing but a notorious Mock Procedure. And what other Sentiment can any sober Person entertain of these consummated *Scelerats*, who knew that when the King was conveyed, he would make no answer to their Questions, as well as Robbers do, that the Poor Merchant will make them no reply, in the supposed Case. But however matters went, it was determined that the King should be Murdered: And that their Spight might not expire with his Sacred Life, they fail'd not to put all the contempt they could, even upon his Dead Body. We read in the *Gospel*, That tho' our Blessed Lord was reckon'd one of the most hainous Offenders, by the Blasphemous *Jews*, and was accordingly Crucified by them, betwixt two Scandalous *Malefactors*; Yet his Body was very soon taken down, and given to *Joseph of Arimathea*, in order to his Burial; and it's seen most frequently, that when any Person of honest Rank and Birth is so unfortunate, as to dy by common Justice, their Souls are no sooner extorted out of their Bodies by the Hand of the publick Executioner, but their Bodies are forthwith delivered to their Friends, to be laid into the Sepulchres of their Fathers. But the breathless Body of the pious Prince, who fell a Victim, as on this day, was exposed for some time following, to gain a little Money to the Slavish keepers, not to the View of his Loyal Subjects who could not have refrained from Tears, but as a Spectacle to his Enemies, who glutted their Eyes with beholding the *Murdered Innocent*. And finally, his Royal Offspring, of both Sexes, were excluded from Succession, by the Sentence of those Men*, who were more bloody and cruel than their own Masters or rather were a company of *incarnat Devils*.

* *High Court of Justice.*

THIS is a short view of a Crime which blackned the Age in which it was committed; reflected Disgrace upon this whole Island, and highly affronted and disparaged our holy Religion; But it's well that they cannot call themselves OURS, for they went out from us. We are at a loss now for an Answer to the *Jesuits*, who tell us of the 30th of Jan

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January in return to the 5th of *November*: And indeed with what assurance, can we charge their Religion with a Doctrine, that's dangerous to Kings, and exciteth the Subjects to Rebellion against their Princes, when the Doctrine can be re-orted, and the Practice fixed upon these who were reformed Christians, at least by Profession? For they committed the Regicide of this Tragical Day, which was Ushered, attended, and followed with a Complication of other Evils, viz. *The overturning of the Government of that Church, which has always been a Beautiful & firm Bulwark against the Errours and Superstitions of Rome since the beginning of the Reformation; The subversion of all Laws publick and private, the Law of God, the Law of Nature and of Nations: The perturbation of the Republick, The oppressing of the Liberty of the People: the Abolition of the High Court of Parliament: The Expelling of the Nobility: The Condemnation of the Innocent: The robbing the Publick Thesaurie: The Sequestration of the Goods and Estates of the Kings fast Friends, and Faithfull Subjects.* And, in a word, with Treacheries and Perjuries and Mischiëfs innumerable, for which we have sufficiently smarted in our own Persons, and our Posterity may smart after us, unless the guilt of this days Crime be duely expiated.

IT has been the constant Practice of *Atheists* to charge Religion with being the Patron of all State Disturbances. The Prophet *Elijah* was called the *Troubler of Israel*. The Blessed Apostles were said to be *the men who turned the World upside down*: And some suppose, that it was a politick Jealousie, that made King *Cyrus* give an expresse Command, to build the Temple but Threescore Cubits broad, and Threescore Cubits high, lest otherways it might prove a strength for the People, when they found a fair opportunity to Revolt. And so our Apostle, after the exhortation in the Text, *Submit your selves &c.* gives this reason, *For so is the will of GOD, that ye may put to Silence the ignorance of foolish men.* Misled unthinking People are apt to become Favourers of the *Jewish* Rebellion, and to oppose

pose both *Moses* and *Aaron*; when once politique heads give such Practices the name of Zeal for Religion & Liberty: But to be sure, whatever ill designing Men, who only make Religion a Pretence, and stand by the Altar to warm their own Hands, may do in opposing Lawful Authority, and bespattering of Government; the Sacred Doctrin of the Gospel gives warrand for no such thing. And tho' the Pulpit hath been oft times made, yet it was never intended to be a Circle, in which Men might raise the evil Spirits of Sedition and State Commotions: for no Religion on Earth secureth the Power of Kings and the Peace of States, so much as the *Christian*.

BUT since our Holy Religion is not chargeable with justifying any degree of Rebellion, much less the horrid Fact of this Day, it's but just, that the Child should be lay'd at the true Father's door: Therefore I must take the freedom to tell you, that there was in both Kingdoms, both betwix the time and in the days of the *Royal Martyr*, a Set of men (I give no Body Names) whose distinguishing Character, if we believe themselves, was to be more Pious and Holy, than all the Poor and Ignorant Neighbourhood (as they thought them) that differed from them in Opinion. And the Teachers and Leaders of that party spent their Religion another way, than in explaining, confirming and applying that Doctrin of our *Saviour* and his *Apostles*, who plainly asserted the Rights of *Sovereign Princes*: For They filled the peoples Heads with Air and Words, and possessed their Fancies with Dreams and Visions; and bestowed their Lungs and most part of their Pulpit Sweat in making a Noise and no more, about Faith & Communion with GOD, & attendance on Ordinances; and indeed, as they managed the matter, with some mysterious Jargon and Romantick Stories, it served only to appease their natural Sense of Religion, and to fill them with a good and huge Conceit of themselves. But then for the duty of Respect and Obedience to Superiors (which our Text so peremptorily recommends) being but a poor, privat, Moral Vertue; It's a Subject

Subject that had but very little place in any of their Exhortations; And tho' the Scripture be most plain and pregnant in this Article, (as I shewed in some glances, in the former part of this discourse) and tho' it abound with so many evident Confirmations of the absolute necessity of the Duty, yet some Men could hardly find either a Text, or a Season to discourse it, and recommend it to their People. Or, if at any time, it fell inevitably into their way, they would have an hard Pull for it; but before their Work was done, they were too nimble for their Text: For, tho' it was ever so express and positive, they did so turn and draw it about, with Tricks and Distinctions, that they presently clapt it in upon the opposit Side. They, for the most part, Preached not Obedience & Duty to Sovereign Princes with such Openness and Freedom, as our Blessed Lord and his *Apostles* did, but loaded it with so many Reserves, that they seem'd utterly to Lessen the Obligation of the thing: For they disposed people to be so Scrupulous and Nice, and so Jealous of the Commands of their Superiours, that they were hardly so much affraid to do the things, which GOD has forbidden, as they were to do these things, which their Governours commanded them: and commonly, they had all so little Sense of this Duty of Obedience to Sovereign Powers, that in their publick Devotions, tho' perhaps they did sometimes confess all manner of other Sins, which ever they heard of, yet Disobedience to Superiours found no place in their Catalogue of Vices; which could not chuse but give *Umbrage* to the impartial World, and force them to suspect Men, that seem'd so tender in all other things, and yet so Sullen and insensible in this

AND (which is more unjustifiable) They took care to inform their Zealous Disciples in all the Doctrines and Pretences of Disloyalty: For, Rebellion never makes a Genuine Appearance, but is still disguised with popular and plausible Demands; For, they for the most part furnished their Followers with such Principles, as may make Sufficient Apology for all kind of Disorders; Such as, the preservation

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servation of the Reformed Religion (which is a name they commonly gave to their own *Neoteric Scheme of Church Government*) and the Defence of the Fundamental Laws and Liberties of the People, which they said, they were obliged to maintain to the End of their Lives; not against the Prince, (not they, good men!) but only against His evil Counsellours; Yet when ever they had a mind either to tempt the Patience, or try the Courage of their Superiors, they were sufficiently provided with all sorts of *Maxims* to warrant the Pranks and Freakishness of the Practice.

I know that some People will be Shy to believe this, or to take the matter upon Trust; yet it were Madness to disbelieve our own dear bought Experience, or to put any great Trust in the Loyalty of some, who call themselves very Holy men; for their Practices in this matter have never *clash't* with their *Principles*. And tho' perhaps some of them may be so modest, as to deny or excuse their own Vertues; yet it must be acknowledged, they have never fail'd to behave themselves, as becomes the *Holy Brotherhood*: For, from the first Appearance of the Party in this Island, they have always laid hold on all occasions to baffle, and impugn, and struggle with the Royal Authority, and have been always keen in disputing, and careful of diminishing the Sovereign Prerogative, industrious to render the Government suspected, and to doubt of the Integrity of their Princes.

AND our Hereditary Monarchs have been so sensible of this, that they have all along complain'd of the Affronts, that have been put upon them by the Party, and the Abettors of it; Especially K. James VI. of Blessed Memory, who had occasion to know them most exactly in this Kingdom, by the *galling* Effects of that sour *Genius*, whereby they are conducted: In his ingenious Advice to his Son, (the then Prince) He hath these very Words, *Take heed to such Puritans, Pests in the Church and Commonwealth; whom no Deserts can oblige, neither Oaths or Promises bind; breathing nothing but Sedition and Calumnies: aspiring without measure, railing*

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ΒΑΣΙΛΙΚΟΝ
ΔΕΛΤΟΝ
Book II.
p. 41. 42.

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without Reason, and making their own Imaginations, without any warrant of the Word, the Square of their Consciences. And further Solemnly protests, as in the Presence of G O D, that there is no greater Ingratitude, nor more Lies and Perjuries with the Highland and Border Thieves, than with them: And therefore tells the Prince, that if he would consult his Peace, when he comes to the Government, that he would not suffer the Ring leaders of that Society to dwell within his Territories, unless he would keep them for the tryal of his Patience, as Socrates did an ill Wife. It's true, the Prince, to whom that wise King wror his Book, was taken away in the Blossom of his Age; but I am sure, the Royal Martyr, whose right it was to succeed in the Monarchy, felt at length, to some purpose, the Kindness and Civility of such right Godly and Religious Rebels, who ever have had the Impudence to affirm to that weak part of the World that believe Them, That They are the only Saints on Earth, who best know the Mind of GOD, and do the Things that are most agreeable to his Precepts; when at the same time, all Men but themselves, see that when it can serve their Interest, and promote their Designs, they make no Bones to trample the Royal Diadems of Monarchs under their Feet, to Dash and Crumble their Scepters into Fragments, and subvert their Thrones, and sully their Purple with Reproaches, when it is not in their Power to stain it with their Blood

LET us then Heartily deplore the crying Murder of the Day; and eternally abhor that Doctrin, and these Principles, which paved the way to a FACT, which hath been condemned by all Princes, all People, and all Persons, that ever heard it, unless it be such, as it would gratify to do the like again; and will be execrated by our Posterity in following Ages, when their Ears come to be grated with the Story: There are somethings which, when they cannot be justified by Law, are extenuated by Excuses, and Varnisht with specious Pretences: But this was a superlative Crime, which could not admit of any Apology, even tho' all the
Faults

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Faults which they Faggoted up against the KING, and charg'd upon his Memory, after he was Murdered, had been true, as they were but *Imaginary*, and *notorious Calumnies*, devised by the *Father of Lies*, and dispersed by his Sons and Servants.

TO Conclude the whole matter: Whatever hath been, or may be the Sentiments and Practices of *New Gospellers*, let us firmly adhere to the *True Gospel*, viz, the Dictats of our Lord and his Apottles; and shew our Obedience and Reverence to our Sovereign Princes and Their Delegates. This condemneth, *first of all*, all Treasonable & contemptuous Thoughts as well as Traiterous Attempts against *M A-JESTY*: This was the Crime of the Schismatics from the Christian Church in St. *Jude's* days, of whom he saith, *Jude 8.* *They despise dominions.* When GOD Himself saith, *By me Kings reign, and Princes decree justice*, it should strike *Pro. VIII* Terror into the worst of men, and make them Low their Crests to his Lieutenants, whom he calleth *GODS upon Earth*. GOD hath sometimes miraculously discovered the Murder of privat Persons, from which we may justly infer, that he will revenge less injuries intended to Princes, that are his Special Representatives on Earth. I have read of a certain Poet among the Heathen named *Ibicus*, who being privately Murdered by Rogues in some Solitude, where there was none to help, or to be Witness of the Fact, as they were about to give him the dispatching Blow, he perceived a Flock of Cranes flying over the place, to whom he Cryed aloud, O ye Cranes, be Judges of my Death! upon which it fell out a little after, that as the Murderers were present at some publick Show in *Corinth*, they saw some Cranes again, flying over their Heads, which moved them to say Jocularly to one another, *These are the Revengers of the death of Ibicus*, and being overheard by some, that sat next them in the Theatre, to whom the knowledg of the poor Man's Death was come, they went and related the matter to the Prince; whereupon the Guilty persons being Seized, Confest the Crime, and were punisht by death according

according to the Merit of it. Now we must think, that if the Righteous Judge of all the Earth, take such methods to bring the Murderers of privat men to Judgment, how much more will he resent the Injuries, projected but in mens Bosoms, against KINGS? The Thought that Impeacheth Majesty is in hazard to be discovered by *Wonders*; *Curse not the King*, (saith the Scripture) *no not in thy*
Eccles. X. thought, for a Bird of the Air shall carry the voice, and that
 20. *which hath wings shall tell the matter*; GOD sometimes permits such wicked and undutiful Thoughts to take Air, either in Words or Actions, to the Ruin of the Authors.

THIS Doctrine of St. Peter's, in like manner Impugneth all Treasonable Speeches, as well as Thoughts. The same Persons who are Charged with *despising Dominions* in their Hearts, are likewise said to speak evil of *Dignities* with their Mouths; and such Expressions in the Sacred Phrase, are called *Blasphemous Accusations*. Some Phanatical Tempters have grudged the Titles of Honour (such as Highness and Majesty) given to KINGS, and have reckoned them amongst the *Solacisms* and *Barbarisms* of the Court: but the R. Psalmist tells us, *That the King's Glory is great in his Sal-*
Pf. XXI. vation, and Honour & Majesty hast thou laid upon him: Scorn
 5. and Contempt poured out of the Mouths of Peasants upon the persons of Princes, is either a sad Presage of heavy Judgment coming upon the People, or of the Exinction of the Vilified Powers, or of both; which are always Judgements that are at GOD's Beck, amongst many others, against wicked people. And so Holy *Job*, in the progress of one of his defences against his accusing Friends, joyneth them together; and saith, *He poureth contempt upon Prin-*
ces, and weakneth the strength of the Mighty. And they who know the History of the R. Martyr, see it plain, that the insults of the People were both the Forerunners of their Ruin, and the Prince's Violent and untimely Death: Princes and Powers are safer under Fear than Contempt, tho' neither of them are to be Chosen.

But above all, the *Submission* enjoined in the Text, condemneth all Attempts of sacrilegious Hands against Royal Dignity. Our Holy Religion disowns all consecrated Daggers; And tho' the Heathen, who knew not, as we do, the Glory, with which Kings are cloathed, but reckoned them the Peoples and not GOD's Vicegerents, have bestowed great and frequent Panegyricks, in the Praise of *The Asserters of the publick Liberty*, as they falsly call'd the Assassines of Kings, when the People thought it fit to vote Them Tyrants; yet the Sacred Oracles given to us, as I have said before, call the King's Power, *of Divine Institution, His Throne* GOD's *Throne*, the Justice done by him GOD's Justice, and therefore we are to reckon both their Office and Persons Sacred and inviolable. And as it is Highly Criminal for a privat Hand, it is equally unaccountable, for the united Force of Multitudes, to oppose the LORD's *ANointed*. As *Rebellion*, is like the Sin of Witch-craft, upon many accounts, so especially for raising up such evil Spirits in a Kingdom, as tear them in pieces, who first called them up, when they have nothing else to do; for it hath been frequently felt, to the just Punishment of obstreperous and uneasie Men, that these very Souldiers that have been raised for Promoting *Intestine War*, have at length turned their Swords against these, for whose sake they first carried them. It's a wrong Calculation, for one to cut off a whole Hand to be rid of a sore Finger; and so it is, to take up Arms for redressing some Grievances and Errors in Government, as this Island has felt to their just Smart; for by Fighting, first against the KING, and then bringing him to the Scaffold, they involved themselves in a Maze of long continued Evils, after his Murder; and I firmly believe, have rendered these Nations obnoxious to all the Fears and felt Evils, under which they have groined from that time untill now. I Pray GOD we may be wiser for the future. *To the King Eternal, Immortal, Invisible, the only wise GOD, be ascribed Dominion, Praise and Sovereignty, from hence forth and for ever; AMEN.*

